



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

agreement upon them can arise only from a misunderstanding as to the words employed.

No synthetical propositions *a priori* are disputable, since each such proposition must bring the proof that the mind cannot think anything at all without thinking it; a proof that is complete and sufficient.

Only so long as the latter fact is not recognized, as Kant or Fichte's Science of Reason is not accepted or a similar one made, will synthetical propositions be the cause of those endless, empty disputes, that have disgraced theology and philosophy for so many ages, and upon which mankind has wasted such vast energies.

Is it so very difficult to understand this, so very difficult to put, once for all, a stop to the stale and unprofitable speculations that pass for philosophical or metaphysical, and are as much chimeras as the nonsense uttered about square circles and circular squares?

BOOK CLASSIFICATION.

Whoever has had occasion to consult the classified catalogues of Libraries in this country, or in Europe, has no doubt experienced the difficulty met with in determining what classes he shall search in order to find books treating on the topics of his investigation. The difficulty experienced by the investigator is still more troublesome to the corps of librarians. To determine the exact class to which the book belongs, to place it where it can be found again at once when inquired for, to open to the scholar seeking information the entire resources of the library on a special theme,—these are constant duties of the librarian that imply a good system of classification. Every scheme of classification rests upon some philosophical system as its basis. The writer of this article having had to devote considerable time to the subject with a view to the preparation of a library catalogue,* has brought forward his

* That of the Public School Library of St. Louis. The scheme here given has been adopted in its substantial details for that institution, and the forthcoming catalogue will be based on it.

results with the hope that they may prove useful not only to librarians, but especially to philosophical students who desire to look over the whole range of human intelligence as realized in books. The scheme is given in detail at the close of this article.

THE SCHEME.

It uses Bacon's fundamental distinction (developed in the *De Augmentis Scientiarum*, Book II. chap. I.) of the different faculties of the soul into MEMORY, IMAGINATION, and REASON, from which proceed the three grand departments of human learning, to wit: History, Poetry, and Philosophy. Without particularly intending to classify *books* as such, Lord Bacon attempted rather to map out "human learning," as he called it, and show its unity and the principle of development in the same. But his deep glance seized the formative idea which distinguishes different species of books.

The *content*—or what books treat of—is not a sufficient basis of distinction to ground a classification on. For any class of books may treat of two or more phases of the content at once. Since Nature and Mind never exist isolatedly, but always in some degree of synthesis, it follows that books which treat thereof will always prove hybrids in such a classification. It may be here remarked that the chief reason for the signal failure of the attempts at classification made by distinguished philosophers and literary men is this: they have conceived that the classifications of science would answer equally well for the classification of the books of a library; and whereas science has for its domain all existence, and to some degree can be classified by its object-matter, they have sought to divide books on the same plan. Notable among the impractical systems of this order is that of Ampère,* which divides "Noölogically" and "Cosmologically" according to a schematizing formalism as strict and stiff as mathematics. Coleridge, in the *Encyclopædia Metropolitana*, has given another example of the same error, though in a more genial shape. Coleridge was a poet, as well as philosopher that followed Schelling closely. Inasmuch as Schelling philosophized with the "Ideal and the Real" and their "Union"—making the *Ideal* the "pole" of pure thought or Philosophy, and the *Real* the

* See Appendix to Devey's Logic, *Bohn's Library*.

"pole" of Nature, and Art the union of the two, or the "Absolute Indifference"—Coleridge likewise set out with "Pure Sciences" as the first division, placed "History, Biography and Geography" as the third, and for the middle or connecting link "Mixed and applied Sciences." As results thereof we find the whole realm of Poetry crowded into a minute subdivision coördinate with "Numismatics"; it is the sixth section of the third class of the second division of the whole! Its subdivisions are entirely omitted, while minute subdivisions are given to "Astronomy" and to "Invertebrals"! It is evident that Coleridge had in view only the requirements of a *Cyclopædia*.*

Brunet's system is the most popular of the unphilosophical order, and is somewhat practical—after one has learned it; for it requires the Memory exclusively, no aid being given the librarian by any intimation of a scientific justification at its basis. It is needless to say that it coördinates classes with subclasses and confounds genera with species, and yet has no practical reason therefor, inasmuch as some subdivisions have (in an ordinary library) ten times the number of books that may be found under some one general class; take, for example, a subdivision of "Belles-Lettres" and compare it with the whole division of "Jurisprudence" or that of "Theology." It is clear that Brunet's Catalogue was made rather for the bookseller in Paris than for the librarian.

* Edwards in his "Memoirs of Libraries" gives Coleridge's classification differently. He has taken a modified form of it made for the purpose of adapting it to a library; hence he places "Literature and Philology" under a fourth general head.

In the work of Edwards here cited thirty-two celebrated schemes of classification are given, thirteen of which are designated as "more or less dependent on, or illustrative of, systems of Metaphysics"; the others are "directed more or less specifically to the practical arrangement of books." The most general divisions of some of the former schemes are as follows: that of Prosper Marchand (A. D. 1704); Cl. I. Philosophy, II. Theology, III. History, IV. *Appendix*—Polygraphy. System of Girard (1748); Class I. Theology, II. Nomology, III. Historiography, IV. Philosophy, V. Philology, VI. Technology. System of Girault; Class I. Preliminary Instruction, II. Cosmography, III. History, IV. Legislation, V. Natural History, VI. Sciences and Arts. System of Bentham; Class I. Ontology, II. Pneumatology (such subclasses are found in this system as "Idioscopic Ontology," "Poioscopic Somatics," "Nooscopic Pneumatology," "Polioscopic Ethics," &c.) System of M. Albert (1847); Class I. Polylogy, II. Cosmology, III. Andrology, IV. Theology.

Of the practical schemes mentioned, the following are notable: System of Aldus Manutius (1498); Cl. I. Grammar, II. Poetry, III. Logic, IV. Philosophy, V. Holy Scripture. System of Johannes Rhodius (1631); Cl. I. Theology, II. Jurispru-

But—to return to Bacon—the classification according to *form* is one that can be made of some use in a library catalogue. Lord Bacon, however, did not have in view any such use of his distinction, nor did he develope it in a proper shape to be of such use. Nor, finally, was it possible for him at that time to do this work, had he contemplated it; for the sciences had scarcely begun to unfold in his time sufficiently to give him a hint as to what form they would assume. He evidently thought that they would take a historical form, and therefore placed them under the division of “History.” *That is*, he placed what should be one of three coördinate divisions, and that too the main one, under one of the others. It is for this reason that he names his third division “Philosophy”—excluding its more obvious forms—the Sciences—from his mind in naming it. In his time, prose fiction had developed very little; the Decameron of Boccaccio or the Romances of Apuleius, Achilles Tatius, Longus, and Heliodorus, had scarcely availed to advance any species of Prose to the dignity of Art; hence Bacon chose the name Poetry for the whole domain. In our time, the realm of Reflection and Speculation (Understanding and Reason) is called SCIENCE, Philosophy being merely one of its forms, while the realm of Phantasy or Productive Imagination is called ART or ÆSTHETICS. The derivation of the word Poetry, Poieo (*ποίηω* from *ποίη*=*quale*; hence *ποιεῖν*=to give determinations to something=to shape,

dence, III. Medicine, IV. Philosophy, V. History, VI. Poetry, VII. Oratory, VIII. Rhetoric, IX. Logic, X. Philology, XI. Criticism, XII. Grammar. System of Bouillaud (1678), called the “French System,” and used with slight modifications by Martin (1740), Debure (1768), and by Brunet in his well-known “Manuel du Libraire”; Cl. I. Theology, II. Jurisprudence, III. Sciences and Arts, IV. Polite Literature, V. History. System of Leibnitz (1700); Cl. I. Theology, II. Jurisprudence, III. Medicine, IV. Intellectual Philosophy, V. Mathematics, VI. Physics, VII. Civil History, VIII. Literary History and Bibliography, IX. Polygraphy and Miscellanies. System of St. Petersburg Imperial Library (1808); Cl. I. Sciences, II. Arts, III. Philology. System of Middleton (1755); Cl. I. Theology, II. Profane History, III. Civil Law, IV. Philosophy, V. Mathematics, VI. Natural History, VII. Medicine, VIII. Polite Literature. System of Schleiermacher (1847); Cl. I. Encyclopædias, Literary History and Bibliography, II. Polygraphy, III. Philology, IV. Greek and Latin Literature, V. Modern Polite Literature, VI. Fine Arts, VII. Historical Sciences, VIII. Mathematical and Physical Sciences, IX. Natural History, X. Medicine, XI. Industrial and Economical Sciences, XII. Philosophy, XIII. Theology, XIV. Jurisprudence and Politics.

There is a tendency to the use of new-coined words in many of these schemes. It is of the utmost importance in a practical scheme to avoid pedantry of this sort.

i. e. to create by giving determination) containing creative significance admirably adapted it to name the works of the Productive Imagination.

An outline of Bacon's system as further elaborated in the nine books of the Advancement of Learning (*De Aug. Sci.*) is as follows:

HISTORY.

A. NATURAL HISTORY.

a. Generations (i. e. producing regularly).

1. *Celestial bodies.*
2. *Meteors and Comets.* (?)
3. *Earth, Air, Fire, and Water, or the Elements.*
4. *Species of bodies.* (?)

b. Præter-generations.

c. Arts.

B. CIVIL HISTORY.

a. Civil History Proper.

- (unfinished) 1. *Memoirs.* (a) Commentaries. (b) Registers. (1) Calendars.
(2) Journals.

- (defaced) 2. *Antiquities* (sources).

- (finished) 3. *Perfect History.* (1) Chronicles. (2) Biographies.
(3) Special Histories or Narratives.

4. *Cosmographical.*

b. Ecclesiastical History.

1. *History of Church.*
2. *History of Prophecy.*
3. *History of Providence.*

c. Literary History.

C. APPENDIX TO HISTORY.

a. Speeches.

b. Letters.

c. Apotheisms.

POETRY.

A. "NARRATIVE OR HEROIC" [Epic].

B. DRAMATIC.

C. ALLEGORICAL. Fables, Mythologies, &c.

PHILOSOPHY.

A. THEOLOGY or Divine Philosophy.

B. NATURAL PHILOSOPHY.

a. Speculative.

1. *Physics.* (a) Principles of things. (b) Structure of things.

- (c) Varieties of things. (1) Concretes. Subdivided like
Natural History into "*celestial, terrestrial, &c.*"

- (2) Abstract. a. Properties of matter. β. Motions.

2. *Metaphysics.* (a) Essential forms. (b) Final causes.

b. Practical.

1. *Mechanics.*

2. *Magic* (i. e. application of the discoveries of Science to practical uses—Telegraph).
- c. Appendix. Mathematics.
 1. *Pure Mathematics*. (a) Geometry (continued Quantity).
(b) Arithmetic (discrete Quantity).
 2. *Mixed Mathematics*. (a) Perspective. (b) Music. (c) Astronomy.
(d) Cosmography (Geography).
(e) Architecture. (f) Mechanics.

C. PHILOSOPHY OF MAN.

a. Human Philosophy.

1. *The Body* (Somatology?) (a) Medicinal Art. (1) Hygienic.
(2) Curative. (3) To prolong life.
(b) Cosmetic. (c) Athletic. (d) Voluptuary (Liberal) Arts. (1) Painting.
(2) Music.
2. *Soul and Body related*. (a) Indications. (1) Physiognomy. (2) Interpretation of dreams.
(b) Impressions upon the soul through the body.
3. *Soul*. (a) Rational soul. (1) Faculties. a. Logic. Arts of—I. Invention; II. Judgment; III. Memory. IV. Tradition.
β. Ethics. I. Models; II. Culture of mind; &c.

The general unfitness of this system of Bacon's for the classification of books is apparent; it was not intended as such. But its principle of division is the true one. To be applied to the use of a library, it is necessary to seize and not lose sight of its spirit, in the details which Bacon gives. It will be found that in minor divisions and sections the *content* exercises a predominating influence on the classification, while in the principal divisions the *form* is the guiding principle.

Inverting the order in which Bacon considers the system, *Science* should come first on account of its furnishing the method and principles for what follows.

- I. SCIENCE gives the department of books in which *conscious system* prevails.
- II. ART (Æsthetics) gives the department in which "organic unity" or unconscious system prevails.
- III. HISTORY gives the department in which the system is determined by accidental relations, such as time and place.

These distinctions must not be allowed to prevail through-

out, but must be met and modified by the principle of *subject matter* in all minor respects. It needs careful deliberation to unite these two principles so as to retain the highest degree of simplicity in arrangement; and this is the main point to be borne in mind: that the principle of classification is not a simple one, like that used by the classifiers of sciences—Coleridge, Ampère, Comte, Bacon, and Aristotle—but a compound one, in which form and content mutually limit each the other.

This compound principle, which is a concrete and practical one, gives for our guidance a series of rules like the following:

I. *Main Divisions.*

(a) Commence the first subjects in the order of the degree in which they realize the characteristic principle of the general class, and proceed from the fullest realization to the incomplete one which marks the transition to the following class; (b) commence the *following* class with those subjects most closely allied to what precedes, and then, *secondly*, take the type of the class, and proceed, *thirdly*, to the transition to the next.

Illustration.

“Philosophy” is the highest type of Science, and hence begins the catalogue.

Science ends with the useful Arts, which form a transition to the Division of Æsthetic Art, and this should commence with the “Fine Arts” and be followed by Poetry.

Geography, as being of the most external character, precedes History.

II. *Ultimate Divisions.*

(a) In the order of classification, *General Treatises* should come first, and these should include *Compendes* and so-called “Philosophies” of the subject (these being for the most part *mere* compends). Secondly should come the chief and important example of the higher class, and then should follow its less important realizations. (b) But in science this principle is modified by that of the order of scientific development, giving the abstract first, and the complex and concrete later.

Illustration.

- 1st. Compends, &c., of History.
- 2d. Histories of Nations; this being the normal type of History.
- 3d. Biography; this being History on a small scale.

III. *Appendixes.*

Collections and miscellaneous works should be brought in at the end of a class. Complete works of individuals and certain complete collections which it is desirable to keep together should be considered in respect to the compass of the subjects treated of, and placed under the most special head that will contain them.

Illustration.

Medical Encyclopædias would fall under the class of Medicine and not under General Cyclopædias (99) in the Appendix, or among general works in Natural Science.

IV. *Hybrids.*

Any work not exactly falling under any one section, or including two or more heterogeneous subjects which do not unite in some general head, must be classified according to the predominant one, or according to the obvious purpose of the book, "cross-references" being made in the catalogue.

Illustrations.

1. Books on Architecture may fall under Mechanic Arts, or under Fine Arts, according to the point of view taken by the author in composing the work.

2. The "Art of Literary Composition" may fall under "Rhetoric," or under "Philology," according as Grammar or Rhetoric predominates therein.

3. "Engraving" may fall under "Mechanic Art," or, if a treatise on pictures produced by the engraver, under "Fine Arts."

4. Natural History: although some of its treatises are merely descriptive, yet, since their object is scientific, they all fall under Science.

5. Juvenile Literature treats of Science, Travels, History, Fiction, &c.; yet, since the entire form of treatment is modi-

fied so as to *interest and amuse* youth while instructing him, all these books resemble novels and romances, which likewise may have scientific or historic content; they are, therefore, kept together and under the class of "Prose Fiction."

6. "Ecclesiastical History" (usually made a division under History) is so nearly allied to the treatment of dogmatic Theology that it is important to keep the two together.

7. "Theology" itself cannot be separated from "Religion," and hence the latter finds its works—Holy Scriptures, liturgies, Church history, and other unscientific works—under Science, for the reason that they are all tributary to Theology, which *is* a science; with the development of humanity they become more and more taken up into scientific forms.

8. "Jurisprudence" likewise is for the most part not a collection of scientific works at all, but the record of the realizations of the Practical Will in the shape of laws and usages. Its books, however, are used essentially for scientific and not for æsthetical or historical purposes.

9. "Essays" and "Criticisms" are not works of Art according to form, but are, strictly speaking, scientific, and would fall under Philosophy, or some other department of Science. Since, however, their content is some form of Art or Literature, they are useful solely to æsthetic students and are classified under Art.

With these guiding principles before us, our system develops as follows:

SCIENCE unfolds into

- I. Philosophy, or the most general principles, the forms and archetypes of all the rest. It has the strictest, most systematic method, and is the source of all system to the other sciences.
- II. Theology—the science of the Absolute, just as Philosophy is the science of Science.
- III. Social and Political Sciences, including the treatises upon the institutions which relate man to his fellow-men in society and the state. His essential life as a spiritual being is conditioned upon his ascent above his

merely natural, individual condition, by means of combination in the social organism.

These are—

1. Jurisprudence (the social organism as a constraining necessity acting upon the individual from without).
2. Politics.
3. Political Economy. } Social science.
4. Education. }
5. Philology—these latter four sciences are the means through which he arrives at a comprehension of the necessity of the social organism, and through which the constraint becomes internal, and hence freedom.

IV. Natural Sciences and Useful Arts: the former unfold the laws of Nature; the latter apply them to social uses. The transition is formed by Medicine, which is partly science, partly art.

1. Mathematics is the science of the pure forms of Nature—time and space.
2. Physics is Nature treated dynamically, and hence quantitatively or mathematically.
3. Natural History is Nature organically considered, hence qualitatively and descriptively. Chemistry forms the transition from quantitative to qualitative; it is the realm where quantity constitutes qualitative difference.

In Natural History we commence with the Mineral or Earth-organism, and ascend through the Plant and Animal to Man as a merely natural being—Ethnology.

4. Medicine is closely allied to Natural History, and its subjects take up in a new form the same content.
5. The useful arts and trades start from Natural Science and proceed to unite with it a purely empirical element.

ART unfolds

- I. The Fine Arts.
- II. Poetry.
- III. Prose Fiction.
- IV. Literary Miscellany, comprising rhetorical works (ora-

tions) and literary essays which have either an Art form more or less impure, or are so related to works of Art in their subject-matter as not to be separated from this class.

HISTORY—

- I. Geography and Travels form the first or most external class under History.
- II. Civil History is the normal type of this division.
- III. Biography and Correspondence. Heraldry and Genealogy fall properly under this head.

An APPENDIX is subjoined for certain works, or collections of works, which treat of topics belonging to each of the three general divisions.

Subclasses.

Caution should be taken to leave such works as do not fall readily into a special class under the general number of the section without special letters, and afterwards, when, by the addition of similar works, the number becomes unwieldy, a special subclass may be made, giving it a letter.

Numbering.

Instead of the inconvenient method of marking the classification of books by indicating all the subclasses (e. g. Hygiene=Sci. X. 5. c), it is better to have the proximate classes numbered from 1 to 100, so as to have only two figures for most classes, and to add letters for subclasses as they arise. In this way the general numbering need not change, although new subclasses may be made frequently. The books on the shelves should be alphabetically arranged within the subclasses (e. g. those of Hygiene numbered "57. c" should be alphabetically arranged) according to the name of the chief author. This name and the subclass number should be written plainly on the book-label so that the dullest library-boy can put any book into its exact place on the shelves, or find it instantly when he has obtained its classification from the catalogue.

Small Libraries.

Private libraries, which are usually special in their character, need only the XIX general divisions, and a few subdivisions under one or more heads.

SYSTEM OF CLASSIFICATION.

1. (A) SCIENCE.

- | | |
|--|---|
| <p>2. I. PHILOSOPHY.</p> <p>3. HISTORY OF PHILOSOPHY & Compends.</p> <p>4. MENTAL PHILOSOPHY.</p> <p style="padding-left: 20px;">a. Anthropology (Animal Magnetism, &c.)</p> <p style="padding-left: 20px;">b. Psychology.</p> <p style="padding-left: 20px;">c. Logic.</p> <p style="padding-left: 20px;">d. Metaphysics.</p> <p>5. MORAL PHILOSOPHY.</p> <p>6. II. THEOLOGY (unclassified).</p> <p>7. BIBLE (Original & Translations).</p> <p>8. COMMENTARIES.</p> <p>9. LITURGIES (and Histories of Prayer, &c.)</p> <p>10. CHRISTIAN FATHERS.</p> <p>11. DOGMATIC THEOLOGY (unclassified).</p> <p style="padding-left: 20px;">a. Doctrinal.</p> <p style="padding-left: 20px;">b. Hortatory.</p> <p style="padding-left: 20px;">c. Controversial.</p> <p style="padding-left: 20px;">d. Sermons.</p> <p style="padding-left: 20px;">e. Evidences.</p> <p style="padding-left: 20px;">f. Natural Theology.</p> <p style="padding-left: 20px;">g. Religious Fiction.</p> <p>12. ECCLESIASTICAL HISTORY—General.</p> <p style="padding-left: 20px;">a. History of the Church.</p> <p style="padding-left: 20px;">b. Acts of Councils and Synods.</p> <p style="padding-left: 20px;">c. Missions.</p> <p style="padding-left: 20px;">d. Biography (Lives of Christ, Saints, Martyrs, &c.)</p> <p>13. SPECIAL SYSTEMS, CHRISTIAN AND OTHERS (unclassified).</p> <p style="padding-left: 20px;">a. Swedenborgians.</p> <p style="padding-left: 20px;">b. Mystics.</p> <p style="padding-left: 20px;">c. Quakers.</p> <p style="padding-left: 20px;">d. Spiritualists.</p> <p style="padding-left: 20px;">e. Mormons.</p> <p style="padding-left: 20px;">f. Superstitions and Delusions.</p> <p>14. JUDAISM.</p> <p>15. GREEK AND ROMAN MYTHOLOGY.</p> <p>16. ORIENTAL AND PAGAN RELIGIONS (unclassified).</p> <p style="padding-left: 20px;">a. Mohammedanism.</p> <p style="padding-left: 20px;">b. Buddhism.</p> <p style="padding-left: 20px;">c. Brahminism.</p> <p style="padding-left: 20px;">d. Feticchism.</p> | <p>17. Social and Political Sciences (unclassified).</p> <p>18. III. JURISPRUDENCE (unclassified).</p> <p>19. GENERAL TREATISES.</p> <p>20. ~~NATIONAL~~ AND INTERNATIONAL LAW.</p> <p>21. ANCIENT FEUDAL & CIVIL LAW.</p> <p>22. (a) COMMON LAW, (b) CANON LAW, and (c) EQUITY.</p> <p>23. ORGANIC AND STATUTE LAW.</p> <p style="padding-left: 20px;">a. Federal Government.</p> <p style="padding-left: 20px;">b. Particular States.</p> <p style="padding-left: 20px;">c. Cities and Corporations.</p> <p style="padding-left: 20px;">d. Foreign Countries.</p> <p>24. REPORTS OF JUDICIAL PROCEEDINGS (unclassified).</p> <p style="padding-left: 20px;">a. American.</p> <p style="padding-left: 20px;">b. Foreign.</p> <p style="padding-left: 20px;">c. Digests.</p> <p>25. SPECIAL TREATISES.</p> <p style="padding-left: 20px;">a. Criminal Law.</p> <p style="padding-left: 20px;">b. Martial Law.</p> <p style="padding-left: 20px;">c. Commercial Law.</p> <p style="padding-left: 20px;">d. Medical Jurisprudence.</p> <p>26. IV. POLITICS (unclassified).</p> <p>27. LEGISLATIVE ANNALS (unclassified).</p> <p style="padding-left: 20px;">a. Federal Government.</p> <p style="padding-left: 20px;">b. Particular States of the Union.</p> <p style="padding-left: 20px;">c. Foreign Countries.</p> <p>28. POLITICAL CONTROVERSY.</p> <p style="padding-left: 20px;">a. Federal Government.</p> <p style="padding-left: 20px;">b. Particular States of the Union.</p> <p style="padding-left: 20px;">c. On the Slavery Question.</p> <p style="padding-left: 20px;">d. Foreign Countries.</p> <p>29. V. SOCIAL SCIENCE (unclassified).</p> <p>30. POLITICAL ECONOMY (General Treatises).</p> <p style="padding-left: 20px;">a. Statistics (Census, &c.)</p> <p style="padding-left: 20px;">b. Commerce and Navigation.</p> <p style="padding-left: 20px;">c. Population and Production.</p> <p style="padding-left: 20px;">d. Finance, Banking, &c.</p> <p>31. EDUCATION (unclassified).</p> <p style="padding-left: 20px;">a. Special Treatises.</p> <p style="padding-left: 20px;">b. Educational Journals.</p> |
|--|---|

- c. School Reports.
- d. Reports of Special Educational Institutions.
- e. Elementary Text Books — unclassified.
 - (1) *Reading, Writing, and Spelling.*
 - (2) *Arithmetic.*
 - (3) *Geography.*
 - (4) *History.*
 - (5) *Grammar.*
 - (6) *Ancient and Modern Languages.*
- 32. VI. PHILOLOGY (General & Comparative).
- 33. GRAMMARS (unclassified).
 - a. English.
 - b. Latin.
 - c. Greek.
 - d. French.
 - e. German.
- 34. DICTIONARIES (unclassified).
 - a. English.
 - b. Latin and Greek.
 - c. French.
 - d. German.
- 35. **Natural Sciences and Useful Arts.**
- 36. VII. MATHEMATICS (unclassified and general).
- 37. ARITHMETIC (and Numerical Tables).
- 38. GEOMETRY, TRIGONOMETRY (and Compendis).
 - a. Plain and Spherical Geometry.
 - b. Plain and Spherical Trigonometry.
 - c. Conic Sections.
- 39. ALGEBRA AND HIGHER ANALYSIS (and Compendis).
 - a. Algebra.
 - b. Analytical Geometry.
 - c. Calculus.
- 40. ENGINEERING (General Treatises, Table Books, &c.)
 - a. Civil (Public Works).
 - b. Mechanical (Machinery and Mill Work).
 - c. Topographical (Surveying, &c.)
 - d. Military (Fortifications and Artillery).
 - e. Navigation.
- 41. VIII. PHYSICS (unclassified).
- 42. NATURAL PHILOSOPHY.
 - a. Special Branches.
- 43. ELECTRICITY AND MAGNETISM (in general).
 - a. Electricity.
 - b. Magnetism.
 - c. Electro-Magnetism.
- 44. CHEMISTRY (in general).
 - a. Inorganic.
 - b. Organic.
- 45. ASTRONOMY.
- 46. IX. NATURAL HISTORY (unclassified).
 - a. Physical Geography (Compendis).
- 47. METEOROLOGY, &c.
- 48. GEOLOGY AND MINERALOGY.
 - a. Geology.
 - b. Geological Surveys.
 - c. Mineralogy.
- 49. BOTANY.
- 50. ZOOLOGY.
- 51. ETHNOLOGY.
- 52. X. MEDICINE (unclassified).
- 53. COMPENDS AND GENERAL TREATISES.
 - a. Histories of Medicine.
 - b. Dictionaries and Cyclopædias.
 - c. Medical Journals.
- 54. ANATOMY AND PHYSIOLOGY (General).
 - a. Physiology.
 - b. Anatomy.
- 55. MATERIA MEDICA & PHARMACY.
- 56. SURGERY AND OBSTETRICS (General).
 - a. Special. {
 - Obstetrics,
 - Oculists,
 - Dentistry, &c.
- 57. PATHOLOGY AND THERAPEUTICS (unclassified and general.)
 - a. {
 - Special {
 - Nosology,
 - Diagnosis,
 - Therapeutics.
 - Branches.
 - b. Particular and Local Diseases.
 - c. Hygiene.
 - d. Recreative Arts.

- | | |
|---|---|
| <p><i>e.</i> Homœopathy.
 <i>f.</i> Veterinary Art.</p> <p>58. EMPIRIC AND SUPERSTITIOUS MEDICINE.</p> <p>59. XI. USEFUL ARTS & TRADES
 (unclassified).</p> <p>60. MILITARY ART (General and unclassified).
 <i>a.</i> Arms—manufacture & use.
 <i>b.</i> Infantry.
 <i>c.</i> Artillery.
 <i>d.</i> Cavalry.
 <i>e.</i> Naval Warfare.</p> <p>61. MECHANIC ARTS AND TRADES—
 unclassified and general.</p> | <p><i>a.</i> Machinery and Mill Work.
 <i>b.</i> Building and Furnishing
 (Houses, Ships, &c.)
 <i>c.</i> Manufactures (Textile Fabrics, Hardware, &c.)</p> <p>62. COMMERCIAL ARTS (unclassified).
 <i>a.</i> Book-keeping and Trade.
 <i>b.</i> Communicative Arts.
 <i>c.</i> Transportation.</p> <p>63. PRODUCTIVE ARTS (unclassified).
 <i>a.</i> Mining and Metallurgy.
 <i>b.</i> Agriculture.
 <i>c.</i> Horticulture.
 <i>d.</i> Stock Raising.
 <i>e.</i> Preparation of Food.
 <i>f.</i> Hunting and Fishing.</p> |
|---|---|

64. (B) **ART.**

- | | |
|---|--|
| <p>65. XII. FINE ARTS (unclassified and general).
 <i>a.</i> Architecture.
 <i>b.</i> Sculpture.
 <i>c.</i> Drawing and Painting.
 <i>d.</i> Engraving & Lithography, Photography, &c.
 <i>e.</i> Pictures (collections).
 <i>f.</i> Music.</p> <p>66. XIII. POETRY (unclassified).</p> <p>67. ENGLISH COLLECTIONS.
 <i>a.</i> British Authors (collections)
 <i>b.</i> American Authors.
 <i>c.</i> Ballads.
 <i>d.</i> Dramatists.</p> <p>68. FOREIGN AND ORIENTAL POETRY
 (unclassified).
 <i>a.</i> German.
 <i>b.</i> Danish and Scandinavian.
 <i>c.</i> Slavonic.
 <i>d.</i> Greek.
 <i>e.</i> Latin.
 <i>f.</i> Italian.
 <i>g.</i> Spanish and Portuguese.
 <i>h.</i> French.
 <i>i.</i> Oriental.</p> <p>69. XIV. PROSE FICTION (unclassified).
 <i>a.</i> Histories of Fiction.
 <i>b.</i> English Fiction and Translations.
 <i>c.</i> Foreign (untranslated).
 <i>d.</i> Ancient and Mediæval Romances.</p> | <p>70. JUVENILE LITERATURE (unclassified).
 <i>a.</i> Travels and Adventures.
 <i>b.</i> Histories.
 <i>c.</i> Biographies.
 <i>d.</i> Scientific.
 <i>e.</i> Games and Sports.
 <i>f.</i> Fiction.
 <i>g.</i> Religious.
 <i>h.</i> Foreign (untranslated).</p> <p>71. XV. LITERARY MISCELLANY
 (unclassified).
 72. (<i>a</i>) ANECDOTES, (<i>b</i>) FACETIE,
 (<i>c</i>) FABLES, (<i>d</i>) APOTHEGMS.
 73. RHETORIC, ELOCUTION, AND SELECTIONS.</p> <p>74. COLLECTIONS OF ORATORY AND SPEECHES.
 <i>a.</i> British.
 <i>b.</i> American.</p> <p>75. ESSAYS AND CRITICISMS.
 <i>a.</i> British.
 <i>b.</i> American.
 <i>c.</i> Foreign and Translations.</p> <p>76. COLLECTED LITERARY WORKS OF INDIVIDUALS (Prose and Poetry).
 <i>a.</i> British.
 <i>b.</i> American.
 <i>c.</i> Foreign and Translations.</p> <p>77. LITERARY HISTORY.</p> <p>78. BIBLIOGRAPHY.
 <i>a.</i> Catalogues of Libraries.
 <i>b.</i> Catalogues of Sale.
 <i>c.</i> General Catalogues.</p> |
|---|--|

79. (c) HISTORY.

- | | |
|---|---|
| <p>80. XVI. GEOGRAPHY AND TRAVELS (unclassified).</p> <p>81. GEOGRAPHY.
a. Ancient.
b. Modern.</p> <p>82. VOYAGES (unclassified).
a. Circumnavigations.
b. Collections of Voyages.</p> <p>83. TRAVELS IN AMERICA (unclassified).
a. North America.
b. United States.
c. British America.
d. Mexico and Central America.
e. West Indies.
f. South America.</p> <p>84. IN EUROPE (unclassified).
a. British Islands.
b. France and Netherlands.
c. Switzerland (and Alps) and Italy.
d. Germany.
e. Denmark, Sweden, Norway, and Iceland.
f. Russia and Poland.
g. Turkey and Greece.
h. Spain and Portugal.</p> <p>85. ASIA.
a. Turkey and Armenia.
b. Syria and Arabia.
c. Central and Northern Asia.
d. Chinese Empire and Japan.
e. India.</p> <p>86. AFRICA (unclassified).
a. Egypt, Nubia and Abyssinia.
b. Barbary States and Great Desert.
c. Central Africa.
d. Southern Africa.</p> <p>87. TRAVELS IN SEVERAL QUARTERS OF THE GLOBE.
a. In Eastern Hemisphere.
b. Both Hemispheres.
c. Oceanica.</p> <p>88. XVII. CIVIL HISTORY.</p> | <p>89. COMPENDS & GENERAL HISTORY.
a. Chronology.
b. Philosophy of History.</p> <p>90. ANCIENT HISTORY.</p> <p>91. HISTORY OF UNITED STATES (unclassified).
a. General.
b. Settlements and Colonial History.
c. Revolutionary Period.
d. Civil War.
e. Particular States, Territories and Cities.</p> <p>92. AMERICA AT LARGE (unclassified).
a. Aboriginal.
b. Canadas.
c. Spanish North America.
d. South America.</p> <p>93. BRITISH HISTORY (unclassified).
a. England.
b. Scotland.
c. Ireland.</p> <p>94. EUROPE (unclassified).
a. France and Switzerland.
b. Germany, Netherlands, and Scandinavia.
c. Slavonic Nations.
d. Southern Europe (Italy, Spain, &c.)
e. Turkey and Greece.</p> <p>95. ASIA AT LARGE (unclassified).
a. British India.
b. China and Japan.</p> <p>96. HISTORICAL MISCELLANY.
a. Costumes and Iconology.
b. Crusades.
c. Wars and Campaigns.
d. Secret Societies.</p> <p>97. XVIII. BIOGRAPHY (unclassified).
a. Collections and Dictionary of.
b. Individual Biography.
c. Correspondence.
d. Genealogy and Heraldry.</p> |
|---|---|

98. (d) APPENDIX.—MISCELLANY.

- | | |
|---|---|
| <p>99. GENERAL CYCLOPÆDIAS.</p> <p>100. PERIODICALS (unclassified).</p> | <p>a. Magazines. { Annuals,
Quarterlies.</p> <p>b. Newspapers. { Weeklies,
Dailies.</p> |
|---|---|

OUTLINES OF THE CLASSIFICATION.

(A) SCIENCE.	{	SOCIAL AND POLITICAL SCIENCES.	PHILOSOPHY.	I.
			THEOLOGY.	II.
			JURISPRUDENCE.	III.
			POLITICS.	IV.
			SOCIAL SCIENCE.	V.
		NATURAL SCIENCES AND USEFUL ARTS.	PHILOLOGY.	VI.
			MATHEMATICS.	VII.
			PHYSICS.	VIII.
			NATURAL HISTORY.	IX.
			MEDICINE.	X.
			USEFUL ARTS.	XI.
(B) ART.	{		FINE ARTS.	XII.
			POETRY.	XIII.
			PROSE FICTION.	XIV.
			LITERARY MISCELLANY.	XV.
(C) HISTORY.	{		GEOGRAPHY AND TRAVELS.	XVI.
			CIVIL HISTORY.	XVII.
			BIOGRAPHY.	XVIII.
(D) APPENDIX.....		APPENDIX—MISCELLANY.		XIX.

(ERRATUM.—On page 125, No. 20 of this Classification, for “National” read *Natural*.)

MEDITATIONS

CONCERNING THE FIRST PHILOSOPHY,

In which are clearly proved the Existence of God, and the real distinction between the Soul and Body of Man.

Translated from the French of Descartes, by WM. R. WALKER.

THIRD MEDITATION.

ON GOD: THAT HE EXISTS.

I shall now close my eyes, stop my ears, divert all my senses,—I shall even efface from my thought all the images of corporeal things, or, at least, since one can scarcely do that, I shall reckon them as vain and false; and thus holding converse only with myself, and examining my inner man, I shall attempt gradually to make myself more known and more familiar to myself. I am a thing that thinks—that is, that doubts, that affirms, that denies, that knows few things, that is ignorant of many things, that loves, that hates, that wills,